

The Catholic Register.

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NOTICE.

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Telephone 489.

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Political Patronage

One of the necessities of popular government is the existence of party politics, and one of the necessities of party politics is party patronage. Herein lie many of the dangers and difficulties of party politics. Patronage depends so largely upon individual recommendation that it is apt to be used for personal interest without due consideration for efficiency.

changing, and the old order is passing away. True, eternal vigilance is the price of liberty, but patience is equally necessary. Our people must watch and pray—watch lest an opportunity escape—and ask, for, without asking, they will not receive.

A Gigawatt Strike

On Monday last one of the largest strikes on record was started amongst the anthracite coal miners of Pennsylvania. The number directly involved is anything from 150,000 to 200,000. The number indirectly involved must reach into the millions—for it means a state of war in a country about forty miles in length and twenty in breadth.

The following are some of the demands of the miners: 1. The price of powder to be reduced from \$2.75 to \$1.50 a keg. 2. That the miner's ton be reduced from 3000 lbs. to 2240— a fair doctage to be made which shall be overseen by two men—one acting for the miners and one for the company.

They claim they should be paid in United States legal tender, and then settle their own account. Working in mines is hard enough, and all that generosity can do should be done to ameliorate their work and condition.

Our Young People.

To those who have the care of souls the thought of young people, and especially young men, is a most anxious one. Unrestrained by school discipline and without the sobering responsibilities of life, the young are wont to dissipate the present and be utterly un mindful of the future.

But in the meantime zealous pastors are anxious about the present. Do what they can the street corners or places of amusement have too much attraction for the young lads. It is disheartening. Various devices are planned as a trial; brigades are formed, club-rooms furnished, and societies without end established.

A Positive Distinction.

When the Irish-Catholic expresses his dislike, or rather detestation of Orangemen and its so-called principles, it must be remembered that he makes a positive distinction between that stripe creating organization and Protestantism.

and is not necessarily an Orangeman. While the Irish-Catholic's faith is nothing in common with Protestantism, his nationalism owes an eternal debt of gratitude to the Protestant friends of Ireland and of her cause.

It may appear surprising to some of our readers, but nonetheless true is it, that Ireland, and the Irish-Catholic people owe more to Protestant than to Catholic fellow-countrymen. Yet a moment's reflection will suffice to show us to that ever since the Union—and even for half a century before the passage of that Act—a Protestant had more and better opportunities of serving his country than ever had a Catholic.

When the story of Ireland's bitter struggle, her misfortunes, her sorrows, her sufferings is told we find that almost every great movement recorded had for its prophet or its leader a man not of the faith of the majority. In the lengthy mountain-range of historical events, extending from the close of the eighteenth to the close of the nineteenth centuries, there are a few grand peaks of individual greatness that tower sublimely above the lofty but still less conspicuous summits.

It is not inopportune that we should include in that list—of which we have but given the tenth—the names of Canada's representative in the front ranks of Ireland's parliamentary advocates—Hon. Edward Blake. In

Canada there is no position in the gift of the people, to which he might not have aspired, which he could not have reached in triumph. Friend of the down-trodden, advocate of the suffering, upholder of the constitution, foe to bigotry, to time-serving, placating politics; the avowed opponent of Orangism, the energetic opponent of the Janus-faced policy of that same order in this country; Hon. Edward Blake freely stepped aside from the path that was leading him to the premiership of Canada, sacrificed his time, his money, his talents, his professional practice, his political ambitions, and expatriated himself, all for the purpose of lending his powerful aid to Ireland in the hour of her deadly struggle for freedom.

And all those who are Irish Protestants. Therefore, be it understood when we speak as an Irish-Catholic organ, in the name of our fellow-countrymen and co-religionists, for the sake of the race we love and the cause we cherish, and when we denounce in unmeasured terms the fall spirit of Orangism that we make a positive distinction between the Orange politics of the Wallace-Clarke-McCarthy combination, and the sterling patriotism, the grand liberal sentiments and the unqualified worth of our Protestant fellow-countrymen—be they of Irish or any other special nationality.

What Education Means.

Canada's educational system is unsurpassed as far as mere worldly knowledge is concerned. Our own efficient Separate schools are going farther and are amplifying the Public school curriculum by adding to it that point above all others which goes to make a truly educated man—the knowledge of Christ and of His teachings; the knowledge of the system underlying the foundation of all things; the knowledge of man, of his beginning, and his glorious destiny.

without Christianity as a foundation, there can be no knowledge. And working upon that as a corner-stone, religion was made the prime feature of education. Now a days the tendency seems to be to have as little religion, as little Christianity, and so, as little genuine knowledge—according to all ancient and all modern standards—as possible in our schools. Our Public Schools are dealing with mere human problems, in so far as they are entirely disconnected with Christianity. Morality is not considered; it is utility, and utility only, that commerce and trade exacts. That is not true knowledge. It may be, and is necessary to cultivate that species of learning, but it should not be made the prime object of our schools. Christianity alone is true knowledge, is true education. Thus it is that Catholics have their own schools—Separate Schools. The Church, ever mindful of the destiny of man and of the reason of his sojourn here on earth, has demanded of her children that they have always before them that they belong to the Christian school; that a knowledge of religion is the true and primary object of education. A man without Christianity, however well instructed, cannot be truly called an educated man, for he lacks precisely what, according to all educationists, whether ancient or modern, constitutes true knowledge—the knowledge of man—and this can only be attained to by the study of Christianity. Our Catholic schools are doing this work of teaching the faith, and so giving their pupils a true and solid foundation of knowledge. They do not, however, neglect the commercial aspect of the struggling man of the world—it is not necessary to do that, but with Christian faith as a foundation, man as man can the more readily attain to knowledge, to the truth of things.

EDITORIAL NOTES.

The vigor of the CATHOLIC REGISTER is only equalled by its venom.—Orange Sentinel. "Thank you for the complement conveyed in the first part of the sentence."

The Sentinel calls the CATHOLIC REGISTER "an enemy of the Orange Order." Well, yes; we are not its particular friends; but then, that is rather a compliment to our intelligence rather than a reproach.

The REGISTER lays no claim to infallibility; but the REGISTER does speak the truth and speak it fearlessly. It is the truth that is pinching the Orange body so "enormously" of late. Cheer up "Brethren," we shall have more to say to and of you, should occasion require it.

For fifty years Orangemen have been amusing themselves with Catholic-hating, and they have not hesitated to make use of the most lying and slanderous statements in their propaganda. When not with a true and just estimate of their Order, its aims and successes, they equim and cry aloud against the injustice done them. A little truth of the unvarnished variety; once in a while will bring them to their senses. Catholics do not go about with their eyes shut; they know perfectly well how shallow Orangism really is. Nobody in Canada ever links the name "Orange" either with intellectuality nor even respectability. There is nothing to be gained by glossing the matter over. Take your medicine, "Brethren," and strive to profit by it. Educate your lives to tolerance; live peaceably with your Catholic neighbors and be happy. Catholics are not all "venomous."

It must be rather a novel experience for the Orangemen of Toronto and Ontario to find the Sentinel so wholly engaged in defending itself that it cannot find space for a good old-time anti-Catholic tirade. The lodges too have had something out of the ordinary routine to go through in their recent meetings. If the Sentinel continues to work the editorials from the REGISTER into its columns as regularly and thoroughly as of late, we shall be satisfied. Still it might be more satisfying if the Order, as a body, would send in their subscriptions to the Register. If they do, we guarantee them their money's worth. The lodges have been kept busy of late, condemning the REGISTER and its articles. A condemnation from such a source is the highest recommendation we can possibly hope for.